

# THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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## Church and State—No. 2.

In our first issue, we commenced a series of papers, being an inquiry into the foundational principles of the civil and religious governments of the United States, and of the United Societies. Extremes meet. The extreme of skepticism towards theological and religious ideas, when interblended with statutory laws and civil institutions, ultimated itself in the United States Government. This has recently been demonstrated, and ably commented upon, by the "*New York Tribune*," showing that the Senate pronounced it a non-sectarian and unreligious government, as follows:—

### "A Ray of Light from the Past."

"The theologians who insist that our government rests upon an implied assumption or recognition of the divine authority of the Christian religion, and who wish to make that recognition palpable, by an amendment of the Constitution, will find a hard nut to crack in the following provision in the treaty of Tripoli, made under the administration of Washington, in 1796, when the fundamental principles of the government, and the ideas and purposes of its founders were yet fresh in the minds of the people.

"As the government of the United States is not in any sense founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquillity of Mussulman's; and as the said States never have entered into any war or act of hostility against any Mohammedan nation; it is declared by the parties, that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

"To this declaration, which bears the stamp of the Senate's approval, is appended the name of George Washington, who held, that his speculative faith entitled him to no privileges, as a citizen, that were not common to all others, of whatever religious belief or unbelief. The Declaration, moreover, for aught that appears, received the assent of the whole American people, as embodying an essential and fundamental principle of the Government.

"Let us not, in the very hour of our rejoicing over the downfall of the civil authority of the Church in the Roman States, countenance the attempt to remove the barriers erected by our fathers against a union of Church and State in this Republic."

And this is a principle essential to its own self-preservation.

The mental, intellectual, and spiritual freedom of the human mind in all its phases (when not incarnated in acts to the injury of the same rights in others), was what the revolutionary fathers fought for, and germinally embodied in the United States' constitution.

The opposite extremes of Spiritualists and religiously-exercised people, like the French Prophets, the Moravians, and Dunkers; together with New Lights, Breakers, and Quakers, feared God exceedingly, and were mediums of influence from the spirit land. These often spoke and acted as they were moved upon by the invisible souls of disembodied men and women seeking to work the work of God on earth.

Out of these arose Mother Ann and her little company of devoted souls; and through their labors the elements became ultimated and organized in the religious Communism of the Shakers—the United Societies

From the first there was a deep sympathy between these apparently opposite extremes—the respective founders of two systems in nowise antagonistic,—which became incorporated in a purely civil and a purely religious government. They were nearer together, and more alike, than either of them understood. Both were infidel to the popular orthodoxy of Christendom, as exhibited in the combined church and and state organizations of the civilized world. They disbelieved alike, and both were terribly in earnest.

While the skeptical powers were plighting their lives and faith and sacred honor in fighting the battles of humanity against monarchy—the church and state union—the divine right of kings—with its concomitants, the religious spiritualists were fighting, in "battles of shaking" (often to be

heard a mile distant), the anti-Christian theology of a Trinity of masculine Gods; the vicarious atonement for sin through the material blood of Jesus; the resurrection of physical bodies, ages after death; the eternally-lost condition of all souls, except a few nominal Christians; the blending together of generation and regeneration, of war and peace, of selfishness and communion of saints.

While the Shakers deprecated persecution for conscience' sake, and only to be met with from the priesthood of anti-Christ, the skeptics sought, by a constitutional provision, to render it—persecution—*legally impossible* within the jurisdiction of the United States.

Art. 1.—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Art. 37, First Constitution of the State of New York.—"And whereas we are required, by the benevolent principles of rational liberty, not only to expel civil tyranny, but also to guard against that spiritual oppression and intolerance wherewith the bigotry and ambition of weak and wicked priests and princes have scourged mankind; the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed within this State to all mankind."

Art. 39.—"And whereas the ministers of the gospel are, by their profession, dedicated to the service of God and the cure of souls and ought not to be diverted from the great duties of their function; therefore, no minister of the gospel, or priest of any denomination whatsoever, shall, at any time hereafter, under any pretense or description whatever, be eligible to, or capable of, holding any civil or military office or place within this State."

These enactments plainly indicate the character and design of the men who framed them; and, as burnt children dread the fire, so did those skeptics go, even over the line of equal rights to discriminate against a class of men—Gospel ministers—who, of all others, ought logically, on the assumption that Christianity is *par excellence* the religion, to be the safest depositaries of civil power.

It is because worldly, Gentile Christianity includes elements that are not in and of the Gospel of Jesus Christ, that its ministers are thus disfranchised, in self-defence, by the sovereign people.

William Pitt, in an essay on superstition speaks of a "certain unnatural passion which we will call *religious hatred*,—fixed, constant, deep-rooted, and immortal. All other passions rise and fall, die and revive again; but this of religious hatred rises and grows, every day, stronger upon the mind as we grow more religious, because we hate for God's sake, and for the sake of those poor souls, too, who have the misfortune not to believe as we do: and can we, in so good a cause, hate too much? The more thoroughly we hate, the better we are; and the more mischief we do to the bodies and estates of those infidels and heretics, the more do we show our love to God. This is religious zeal; and this has been called Divinity. But remember, the only true Divinity is Humanity."—London Journal, 1783.

Thomas Paine's "*Age of Reason*" opens thus:—"I believe in one God, and no more; and I hope for happiness beyond this life. I believe the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and in endeavoring to make our fellow creatures happy. *The world is my country, to do good is my religion*," was this unbeliever's motto.

Thus was the American Government established, which was in no sense theological; but a purely civil government, belonging equally to all its citizens, whatever their beliefs or unbeliefs, from the Atheist to the Quaker. Universal suffrage for white men, and universal liberty for white people, was fully and amply secured. Thenceforth rulers were to be the people's choice and the people's servants; and not, as heretofore the people's masters. And above all in value was the perpetual right of Constitutional amendment.

Jefferson says: "At our first legislative session, after the Declaration of Independence we abolished the law of Entails and Primogeniture, and divided the lands of intestates equally among their heirs. These laws, drawn by myself, laid the axe to the root of pseudo-aristocracy." He also proposed a system of free schools, which was too far a-head of the times to be adopted. And, on that account, many forms of evil were reserved to be purged away by succeeding generations, under the power of Constitutional amendments in the good time they saw coming. Prominent among these was slavery and its primal cause, land monopoly, or unlimited landed possessions.

There was to be a new heaven, or Church, and a new earth, or civil Government, wherein should dwell righteousness. We have seen the foundations of both of these laid in the Revolutionary times, and by men and women whose minds were adapted to the work. The removal of the great curse of slavery, so adverse to the genius of the government and to the principles and desires of its real founders, could be accomplished only by a similar class of minds raised up and inspired by those original governmental founders in the spiritual world. And thus was opened the second of the seven degrees in the onward progress of our Government towards a condition of rational and perfect national righteousness. And as Lincoln was the central personage in the great national tragedy which ensued, we will introduce him on the stage and see what is the evidence, and what are the facts.

W. H. Herndon says: "One or two preliminary remarks will help us to understand why he (Lincoln) disagreed with the Christian world, in its principles as well as in its theology. In the first place, Mr. Lincoln's was a purely logical mind; and, secondly, Mr. Lincoln was purely a practical man. He had no fancy or imagination, and not much emotion. He was a realist, as opposed to an idealist. As a general rule, it is true, that a purely logical mind has not much hope, if it ever has faith, in the *unseen and unknown*. He was terribly, *vehemently*, skeptical.

"I became acquainted with Mr. Lincoln in 1834, and I think I knew him to the day of his death. He came to Illinois in 1830, and settled in New Salem, Ill. It was here that Mr. Lincoln became acquainted with a class of men the world never saw the like of before or since. They were large men; large in body, and large in mind; hard to whip, and never to be fooled. They were a bold, daring, and reckless set of men. They were men of their own minds—believed what was demonstrable; were men of great common sense.

"With these men Mr. Lincoln was thrown; with them he lived, and with them he moved and almost had his being. They were skeptics, all—scoffers, some. These scoffers were good men; and their scoffs were protests against theology,—loud protests against the follies of Christianity. They had never heard of Theism, or the better religious thoughts of this age. They riddled all divines; and not unfrequently made them skeptics—disbelievers like themselves. They were a jovial, healthful, generous, social, true, and manly set of people.

"In 1835, he wrote a small work on

Infidelity and intended to have it published. The book was an attack upon the whole grounds of Christianity; and especially was it an attack upon the idea that *Jesus was the Christ*, the true and only-begotten Son of God, as the Christian world contends.

"His friend Hill, who had an eye to Lincoln's popularity, who saw in him a rising man, and wished him success, and believing that, if the book were published, it would kill Lincoln for ever, snatched it from his hand and put it into a hot stove.

"When accused of being an infidel, by his political enemies, during a canvass, he never denied the charge,—*'would die first.'*

"Lincoln did not believe in a special creation; his idea being, that all creation was an evolution under law. He did not believe that the Bible was a special revelation from God: did not believe in miracles, as understood by the Christian world. He believed in universal inspiration and miracles, under law. He believed that all things—both matter and mind—were governed by law, universal, absolute and eternal. Law, to Lincoln, was everything. Yet he, like Paine, believed in God and in immortality."—*Index*.

"I maintain that Lincoln was a deeply religious man, at all times, and in all places, in spite of his transient doubts, although not a Christian."—*Index*.

I have reason to know, that Lincoln did not believe largely in God; and that, before his death he became a Spiritualist, and was, like his bosom friend, Stanton, a warm sympathizer with the rational and simple faith of the *Shakers*. He acted well his part before he left the stage of action. That accounts for the *Shakers* not being "wiped out" during the late war.

Inasmuch as Ann Lee and her companions came by revelation to America, having been spiritually informed and fully assured that the revolution would be successful, and that a Gentile Pentecostal Church would be established upon earth, which, like the Jewish Pentecostal Church, would abjure physical sexuality, selfish rights of property, destructive carnal warfare, wasteful pride, and foolish pomp in dress and equipage, or in vain surroundings in natural things; and would build up community homes on the basis of personal purity of flesh and spirit, and holiness—the perfecting of the individual character.

Disconnected by a discrete degree from the civil government, it is the Church in its true character and order, destined to shine and operate upon the civil government, as the sun upon the moon and earth—the primal source of all vitality and virility, and the Ruler of day and night.

"The law of righteousness shall go forth from Zion, and the word of the Lord from Jerusalem"—the civil government—which will continue to progress until it shall be the means of securing all the "inalienable rights" to both man and woman, and the necessities and comforts of life to all the people, each one "sitting under his own vine and fig-tree, with none," moved by spirit of war, "to make them afraid." For wars shall cease to the ends of the earth, in all nations that will accept the reign and rule of the "Prince of Peace!" Reorganization without Disintegration!"

F. W. E.

## BIOGRAPHICAL.

### Ann Lee.

(Continued.)

For the greater part of nine years did Ann Lee suffer thus—the severest mental agony—though she experienced seasons of relief, during which she was instructed by heavenly visions and divine revelations why God was thus dealing with her; and with this understanding she bore with fortitude the agonies of preparation, that were fitting her as a receptacle and medium for the Christ Spirit. The revelations made known to her, were the necessity of self-abasement, sorrow for, and departure from sin—the antipodes of that instruction that provides another to die a physical death, to atone for the millions that continue in and unto sin.

Ann realized the full loss suffered by humanity, but was not yet aware of what the foundation of sin consisted; nor could she yet see any prospect of relief in the preaching or practices of theological teachers, for the salvation of souls from sin here, or for their redemption hereafter. She agonized to know the cause of human woes, and of their reparation. While lying in the Manchester jail, incarcerated for preaching against "those fleshly lusts that war against the soul," "the mystery of iniquity," as made known to her by directing agencies, she saw, and experienced the manifestation of the baptism of the Christ Spirit—the same that made Jesus, the Christ; and the same that will make every man and woman Christ, when prepared; and the manifestations of this Christ through her, taught many strange things—of the new heavens and earth; of the true Resurrection, consisting of living above the life of generative lusts; of virgin purity being a component of eternal life, and the impossibility of enjoying the life of the Spirit while engaging in the pleasures of the flesh!

Her testimonies against nature corrupt were the intonations of her directing spirit-agencies, and often brought the deepest embarrassments upon her in their delivery; for she was human, and knew how keenly these testimonies set; but her Christ-duty was superior to human frailties, and she delivered herself "as one

having authority."\* After her imprisonment in Manchester, she was acknowledged as a leader in spiritual things, and was ever after known as Mother Ann. The religious exercises of her band were singing and dancing, shaking and shouting, speaking in strange tongues, and prophesying after the manner of the Primitive Christian Church.

From this time, Mother Ann testified by the Christ Spirit, against all lustful gratifications as the source and foundation of all human misery; that no soul could live in the generative sphere, and practice the regeneration of Christ simultaneously; that nature-corrupt was not only unfit for earthly replenishment, but that reproduction, in its most pure, elevated condition, was positively unchristian and uneternal! She delivered her testimony in the spirit of love, but with such heart-searching power, that many stood convicted of the truth, and acknowledged her gospel as correct. In some, the home-thrust truths kindled the most bitter spirit of persecution, particularly among the professors of theology, in whom the lusts of the world, and the religion that sanctioned, and wedded lusts to lusts, were combined. Of her experiences with some of these persecutors, we purpose treating upon in our next, just a century after their occurrence.

\* A woman, of Cleveland, Ohio, occupying an elevated position in society, while under the influence of the Spirit, declared that "we married women, living in the gratifications of the flesh with our husbands, are nothing but legalized prostitutes;" and when learning what she had said, nearly crazed with mortification, even after realizing the truth of her words.

## Items.

Behold the latter day appears,  
And things mysterious greet our ears,  
Which seems to make this wise demand,  
"Let him that readeth, understand."

It has been asserted that the Shaker males hate the females, and *vice versa*. This is not true; we love each other better than we can express.

It has been said, "The Shakers are the followers of an 'old woman!'" This is not true in any wise: If "old woman" is intended to signify Ann Lee's age, it is false, as she never lived to be aged. As Ann Lee made it the work of her life to crucify the old woman and her deeds of depravity, the Shakers can more consistently be called the followers of the new man (Jesus), and the new woman (Ann).

RIGHT AND WRONG.—"If you don't go to school, my son, who will teach you what is right or wrong?" "I don't get teacht, I find it out." "And how do you find it out?" "By observing that *right* works for a shilling an hour, while *wrong* lives on it!"

All persons able to walk should exercise daily in the open air.

"Be careful lest a too warm desire for distinction should deceive you into pursuits that may cover you with shame, by setting your incapacity and slender abilities in full light."

## POETICAL.

### Spirit Examination.

What is in thy heart for God?  
Search its depths, and see  
If thou hast a place for Him,  
Kept in purity.  
'Mid the treasures of thy life—  
Treasures without strife—  
Hast thou ever for the Lord,  
A willing sacrifice?

What is in thy heart for God?  
Are thy joys of earth?  
Or hast thou deep happiness  
Of enduring worth?  
And art thou a fruitful branch—  
Of the living tree,  
Clothed with innocence, with peace  
And true humility?

What is in thy heart for God?  
Do thy hopes ascend  
Unto truth, and holiness  
That shall never end?  
Is thy love a living fount,  
Gushing, bright and clear?  
Doth the image of the Lord  
Within its source appear?

All I have I give to God,  
And his blessed cause;  
Praying, that my life may be  
Guided by his laws.  
Lead me, holy spirit, down,  
'Till I see my loss.  
Strengthen me, to do the work  
That cometh by the cross.

C. D., Mt. L., N. Y.

During the month of January, 1871, the angels said "Come!" to two interesting young sisters—Marietta Moore and Mary J. Maffit, of Mt. Lebanon, N. Y. Among the treasures of the latter was found the following tribute from one of her companions—Charlotte—whose affection we here make public, without her knowledge:

Together we began to tread  
The consecrated ground;  
Together entered here, the home,  
Where grace and truth abound.  
Together we have sought for faith,  
Conviction, power, and light;  
Together asked for angel's strength,  
To guide us in the right.

Together we have toiled, to earn  
The love that is so pure,  
Which clothes the soul with patience true  
All sorrows to endure.  
But now doth sickness intervene,  
To part us for a time;  
Still we will struggle to possess  
The angel-life, divine.

True love and friendship shall not cease  
For you, my sister dear;  
Though you may enter into realms,  
Beyond this mortal sphere—  
We still will seek, as one in Christ,  
For purity and grace;  
For light and truth, our souls to guide—  
Our errors to erase.

And I will pray, and you will pray,  
That we may brighter grow;  
And, while you toil in ponder home,  
I'll toil in mine below.  
Now, dear companion, take my love;  
I'll help to bear you through;  
And spirit friends will bear you hence,  
To scenes of fairer view.

"A great mind is above doing an unjust act; above giving away to buffoonery; above giving away to grief; and it would be invulnerable if compassion did not prey upon its sensibility."

## Christian Distinction—No. 1.

"Brethren, be joint imitators of me, and observe those who conduct themselves as ye have us for an example; for many so conduct, of whom I have told you often, and now tell you even with tears, that they are the enemies of the cross of Christ; whose end is destruction, whose God is sensuality, whose glory is in their shame, and whose mind is devoted to earthly things. For our citizenship is in the heavens, from which we also are expecting the Saviour, the Lord Jesus Christ, who shall transform the body of our humiliation, so as to be conformable to the body of his glory, according to the energy by which he can subject all things to himself." Phil. iii. 17-21. (Original.)

These words of the apostle inform us, that connected with the Church of Christ in his day, were many whose lives were not in accordance with the profession they made, and he considered it necessary to caution those to whom he wrote, against their pernicious example. They were mere sensualists, devoted to the pleasures of the appetites and the passions, and their thoughts engrossed with earthly things. In opposition to such, the apostle exhorted the Philippians to be *imitators as one body* of him and of those who lived like him. "For," said he, "our citizenship or community is in the heavens, or heavenly world, from which we are looking for the Saviour who shall transform us—the body of Christ, the Church of the faithful, who are now bearing the cross and enduring the various afflictions incident to this state of humiliation—so completely in spirit and in character, that we shall be fitted for intimate and personal association with those who constitute the church in glory, with whom our names are already enrolled."

This, then, is the essential distinction between the genuine followers of Christ, and those who merely adhere to his church without possessing its real life; the former, instead of hating the cross of Christ, cherish it as the means by which they retain an intimate relation to the body of Christ, so that his very life and spirit circulate through them as the life of the tree circulates through every branch; the latter are hostile to this cross, because it interferes with their sensual enjoyments; its design being as the word implies, to crucify their sensuality, to destroy their very life; not indeed for any real harm to the person, but that the life of Christ, which is the essential life of heaven, and is the opposite of all sensuality, may be substituted for that. They are enemies of the cross, because they are idolaters; and like almost all idolaters, their god is *self*. Self they worship daily with as much fidelity, as the most zealous devotee who burns incense to his idol! The class of persons to whom the apostle alludes, may not have been addicted to all kinds of sensuality, yet it is evident they must have been to some of its worst forms, for "their glory was in their shame."

They had commenced to follow Christ, perhaps had run well for a season, but from some cause had ceased to bear the cross which was

severe against their sensual inclinations, and preferred to be borne down on the current of pleasure, rather than to stem it, so that they became, finally, the enemies of that which was intended for their salvation. The end of this, as the apostle saw, would be their ruin, hence his tears on their account.

The forms of sensualism are various, and are vastly different in degree, according to the length of time and intensity with which one gives himself to them.

But what is sensualism? Is it the mere fact of deriving enjoyment through the senses? That certainly cannot be, for such is the very constitution of man, that the *legitimate* exercise of the senses is invariably attended with pleasure, and pain is the result of their perverted action. To the eye that dwells upon the various objects of external nature, the mountain and the valley; the ocean, the lake and the river; the forest clad in its summer dress; the prairie with its vast variety of flowers; the cultivated field with its accompaniment of flocks, herds and dwellings, are a source of exhaustless charm. These enjoyments are in themselves pure as the breath of heaven. So the ear is delighted with sweet sounds that greet it from every side, and the taste with agreeable flavors; and God intended these should be. But the eye may look upon forbidden objects; the ear may listen to sounds that pervert the passions; the taste may be intoxicated with the excess of delights; and their entire action may become perverted, instead of being normal, or in accordance with the highest physical, mental and moral welfare of the individual. When this is the case the life of the person is mere sensualism. The legitimate exercise of the senses tends to give a healthy tone to the body, sound action to the mental faculties, and a harmonious growth and development to the moral powers; but their perverse action tends to the very reverse of this. In the body, disease is engendered; the mental faculties are confused, and consequently irregular and uncertain in their action; and the moral powers exhibit an insane condition, just in proportion as the senses have become perverted by abuse. With reason, then, may it be said, the end of the sensualist is destruction. Sensualism is a mighty torrent—a flood that sweeps all before it that is really valuable to man. No matter what may be his natural endowments. He may have a physical form that rivals in beauty and majesty that of Apollo; his intellectual endowments may be of the first order; he may have the ability to move multitudes by his eloquence, and influence to action the minds of thousands by the splendor of his diction, and the moral beauty of his thoughts. There have been very many such. In the beginning of their career, they gave promise of a brilliant course through life, and a glorious termination.

But oh, the disappointment of cherished hopes, and the despair of trusting hearts! The Apostle Paul is not the only one who has had to weep over the fall of those who had seemingly entered upon a course of usefulness and happiness, and promised so much to the cause of virtue. Thousands of others have wept for a similar cause. Many of the bright-

est intellects have been completely obscured, by drinking of the cup of sensual pleasure; at first, sparingly, but afterwards with the deepest draughts. Men, eminent in political life, and capable of directing the affairs of nations; men filling the desk of the religious teacher, endowed with the rarest gifts of persuasion; men in every condition of life, those occupying the highest places of trust, as well as those pursuing its more common courses—have been swept into the vortex of ruin. Men, too, of every age; those of mature years and large experience, and the youth animated with the freshness and vigor of life's spring-time and the expectation of great enjoyments in the future. I am forcibly reminded of the history of one, who had before him a most hopeful future, and brilliant career; a member of one of our New England colleges. As a scholar, he stood high in the estimation of his instructors, and easily surpassed in scholarship and general talent, all his competitors in the race for distinction. But he had tasted of the inebriating cup, and gradually the sensual gained the ascendancy over the mental. The force of talent enabled him to fill the first place of honor at the finishing up of his academical course, in spite even, of the bewitching and bewildering power of the wine cup; but after that, he went down, down, down,— "his end was destruction."

Would that his were a solitary case among the young! but it is not so. The god of sensuality, whom many of them serve, rules them with a terrible power. It may be at first, they do not despise the cross of Christ—their heart and conscience may approve of it, though their lives are in contradiction to it. They respect virtue, and admit its inestimable value; but the seductive power of appetite prevails over their regard for the virtuous, and honor, truth and conscience are wrecked one by one. "Their end is destruction." O how many of the young are drawn by the enticing charm of sensuality into the vortex of ruin! though they never suspected it was taking them thither, nor intended that it should.

It presents itself to them, under various disguises, so that they seem not aware of its true character. Now, it is the nerve-exciting and brain-bewildering drink; and now, it is the excitement of the licentious passion. But it always leads its victims downward to the pit of darkness and death. And what a destruction is theirs! What ruin of high hopes and glorious promises! what worse than mere waste, what consumption of the physical powers, what desolation of heart and brain, are often beheld while yet life remains to the wretched ones! What dreadful wreck of intellectual faculties, which were designed for the happiness and glory of the individual, and to contribute to the well-being of others! What wide-spread desolation among the moral powers, that should have allied him so closely to all that is holy! Is it not destruction indeed, that those capable of attaining to so much that is pure and elevating in every possible sense, should have rendered themselves incapable of it, and have become only fit for the opposite? How delightful to the pure

heart and sound mind, is the thought of a Supreme Intelligence, possessed of every possible perfection; of the pure occupants of a world of beauty and grandeur, living together in love, peace and perpetual harmony—but characters directly the opposite of these, how dreadful to contemplate!

Yet of the latter, there are multitudes even, upon the earth, who have been led to their deplorable condition through their indulgence in a sensual life. This is a world clothed in beauty for man's sake; and had he lived, and did he still live in accordance with the highest laws of his being, it would be a world of perpetual charm to all, instead of being, as it frequently is to many, a prison, a dungeon, a pest house, physically and morally. The convictions of our reason confirm the opinion that this would be a world of happiness to us all, even though trials and sorrows might be necessary for our perfection, if we were all careful to maintain the eternal laws of rectitude. But now the wail of woe and despair ascends from many a heart that finds no rest. "Their tears are their meat, day and night"—tears of anguish forced from them, because of violated law; and not those of gratitude for blessings daily received and enjoyed, nor those of satisfaction in the way of self-denial, or in the daily discharge of duties that are always attended with pleasure, however exacting of patience and perseverance, and the exercise of every faculty. These faculties lie in ruin; and in the abyss of misery where they are, they bewail their neglect of reproof, from friends and their own conscience. They "have worshipped the beast," sensuality. Instead of enduring the cross of Christ, and despising the shame, they have despised the cross, and are now enduring the shame and wretchedness resulting from perverting the ways of life.

W. H. B.

## JUVENILE DEPARTMENT.

### A Dialogue.

Written for, and rehearsed at an Annual Social Gathering, in Canaan Pine Grove, N. Y., by Ann, Martha, Mary J., Charlotte, Melissa, Margaret, Sarah and Catharine.

(Continued.)

M.—In connection with our subject there are three words I would like to ask the meaning of; they are Agriculture, Horticulture and Aboriculture.

Mar.—I should think you would know the meaning of Agriculture, as we have dwelt on that subject some time.

M.—I want to know the direct significance of the term in connection with the others.

Mar.—Agriculture is the broad term for the cultivation of the farm. It is the art of tilling and manuring the ground; and consisting in sowing, mowing, reaping, &c., also the management of different soils, and the cultivation of forest timber. It is said that the highest encomium that could be given to a man of Rome, was, that he cultivated his own spot of

ground well! The most illustrious among them applied themselves to it, and their dictators were taken from the plow.

C.—Horticulture is simply the art of cultivating gardens.

Mary—Aboriculture is the art of cultivating trees and shrubs.

S.—As you have introduced the subject of Aboriculture, I would be pleased to know something in reference to trees; I could scarcely tell the names of those under whose broad canopy we are now so nicely sheltered (looking up), but, I believe I do know the beautiful maple, the stately pine, and a few others.

A.—It is necessary, not only to know trees by their leaves, but by the formation of their bark, their texture, grain of their wood and their uses.

Char.—I think that Sarah will have to apply to Mary for information, as she, unlike her companions, always lived on woodland, where she undoubtedly acquired a knowledge of trees which we have not.

Mary.—'Tis true, that,

Away from artificial life—  
Far from the city's din and strife,  
I had a home 'mid forests grand,  
The beauteous works of nature's hand;  
There 'neath the leafy bower I often strayed,  
And some acquaintance with the trees have made.

Nor is my home less beautiful now, although more in the region of cultivation; and I purposely selected some leaves, which I will present to see if any or all could tell the names of the trees from which they were gathered. (They are passed around, the names are all told.)

S.—I do not know all of them, but recognize the leaves of the fruit trees.

M.—I know more of the leaves, than I should of the wood, if you had brought specimens.

Mary.—We will no doubt feel an increasing interest in the study of aboriculture, and may pursue it to some extent, in examining trees and shrubs.

A.—Very little I know on the subject, but an interest is being awakened in my mind, especially as our home is becoming more and more beautified, by the increase of forest and shade trees, which have been set out within a few years. Our Union Grove seems to be an object of admiration, so rapid is its growth under the care and culture of its guardian.

Martha.—It might properly be called an Arboretum; but we prefer calling it by the simple name of Union Grove. I have been located on the east side of the dwelling ever since the first saplings were set out (bean poles we called them), so meagre was their appearance, and even thought it would be a good plan to set some scarlet runners around them to relieve the monotony of the scene, and then it would be a point of economy in saving the gardener's labor; at the same time using the soil, for we were certain that the trees would never come to anything! But good Elder Frederick Evans never entertained such an idea; he set them out to grow, and grow they did, luxuriantly! Bathed in the morning sunlight, watered by frequent showers,

and under careful cultivation, they have attained a surprising growth, being interspersed with a variety of fruit and forest trees equally thrifty. I almost imagine, sometimes, that a miniature Eden is before me. Contemplating the scene one beautiful Sabbath morning, I penned the following lines, which (if you would like to hear them) I will ask Margaret to read.

All.—(We would.)

Mar.—I can repeat them—

(She repeats).—"I have watched, with interest, the growth of yonder tree, since first transplanted, a sapling, from its native forest. It was set with care in its new abode; down in the soil its fibrous roots struck deeply, and coursed their way around the crevices of rocks and through the fallow ground. Nurtured by frequent showers, the broad, free sunlight and a healthy atmosphere, its branches spread with rapid growth, and each successive year increased to profusion the richest foliage. Oft has the pruning knife, in the hands of the careful cultivator, lopped the surplus twigs, that it might attain symmetry of form and strength of limb. Now, how beautiful to behold! supple in every part, yielding to the gentle zephyrs, each leaf with graceful motion moves; or 'neath the power of the mighty wind, its strongest branches bow submissively. Amid its leafy bowers the songsters of the woods carol their sweetest notes, to cheer the heart and gladden the pathway of life. O home of mine! how many joys surround thee. I thank God that my soul has been transplanted from without the wilderness of nature into thy blessed soil, and, as the material elements cause the growth and development of the natural plant, so may the rains of heaven, the sunlight of truth, and the spiritual atmosphere of purity and love, cause my soul to grow and expand in the divine life."

Char.—You have portrayed the beauties of the hillside vividly. Its infancy contrasts strangely with that grand old forest above it; I know it presents a most enchanting, lovely sight. But, Martha, I am astonished—I thought your ideas were more general; but, from your remarks, I conclude that you have confined your observation to one tree only. I should be glad to see the tree that has called forth such rich effusions as we have been favored to hear."

Mar.—I should, too. I have never been able to ascertain which one it was.

Martha.—That was but expressive of the whole scene, and I have gathered leaves of the various trees composing the grove—fifty varieties—and have learned most of their names; these I have brought for our pleasure and instruction.

(A folio is now exhibited with leaves arranged in order, and names attached. They are examined by the company with remarks on their beauty, the fineness of their texture, the variety of forms, shades of color, &c.; they then are set aside for future examination.)

THE SHAKER is offered to Subscribers at cost price, and only needs to be read to be appreciated.

## MISCELLANEOUS.

## Shaker Sermon—No. 1.

BY H. L. HADES, SOUTH UNION, KENTUCKY.

I begin my discourse to-day with the enunciation of two or three aphorisms; neither of which, I presume, any honest, unbiased mind of ordinary comprehension will have an inclination to gainsay; they consist of a simple declaration of the *harmony of truth*.

1st. All truths harmonize, spiritual and natural; one truth cannot be opposed to another truth; hence, any two statements or propositions that antagonize or conflict, one or the other, or both must be false.

2d. In the end, nothing but truth will have been or can be advantageous to any soul; hence, it would be wisdom in us to cast off all prejudice and prepossession, and make any required sacrifice to obtain the "knowledge of the truth," especially that sacred truth by which we expect to obtain our redemption and the salvation of the soul. It is necessary that some of our discourses should be mainly argumentative or theological, from the fact, that mere declaration of truth, scriptural or otherwise, does not in this day seem to satisfy the inquisitive mind, and people must learn to *think correctly* before they can either *speak* or *act correctly*.

Well nigh two centuries ago a certain philosopher penned the following:

1st. That a man use no words but such as he makes the sign of a certain determined object in his mind in thinking, which he can make known to another.

2d. That he use the same word steadily for the sign of the same immediate object of his mind in thinking.

3d. That he join those words together in propositions, according to the grammatical rules of the language he speaks in.

4th. That he unites those sentences into a coherent discourse. Thus, and thus only, I humbly conceive, any one may preserve himself from the confines and suspicions of jargon.

Were all men to observe this rule, which I most sincerely approve, there would be but little difference among men on any subject; with their terms clearly defined, strictly applied and adhered to, no two really honest men can very widely differ; each would yield in turn in theology and ethics, just as they are compelled to do in mathematics.

Every rational creature will admit that the salvation of the soul is, or should be, paramount to every earthly consideration whatever, and he who fails in the attainment of this, fails in all, and he who is fortunate enough to secure this, lacks in nothing that is worth contending for: "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi: 26. Since, then, from these words of our Saviour, a man's soul is of more value to him than all worlds beside, he ought to be willing to forsake the world, with all its habits, customs, maxims, and practices, for his soul's sake.

It appears that this globe now contains over 1,000,000,000 souls, and there are 1,100 different religions; one creed, if I may so speak, for every hundred millions, differing from all the rest; and, as there cannot be but one right way, a hollow cry comes up from the "vasty deep," asking which one of the 1,100 is right; because any line diverging in the minutest degree from the *right one must be wrong*, and the further it is traveled the more distant the traveler will be from the right way. Hence it becomes a matter of the utmost importance for each one to *know he is right*—not to *guess* at it, but *know* it. You will ask me, then, if there is any possibility of acquiring this knowledge. To which I give an affirmative answer. In the words of the Saviour, as to doctrine, he says: "My doctrine is not mine, but his that sent me. If any man will *do his will*, he shall *know* of the doctrine whether it be of God," &c. Matt. iii: 8. Not *guess* at it, but *know*. As to his true disciples and followers, he has given us one criterion or mark—and one only—by which they are to be known—"Ye shall know them by their *fruits*. Do men gather grapes of thorns or figs of thistles?" But after all this, and without troubling yourselves to look into the different sects for the good fruits, which are the only real evidence, you rest in your easy chair, simply saying you know,

The Good must merit God's peculiar care,  
Yet who but God can tell us which they are?

thus giving evidence of one of two conditions, viz: Your own lukewarmness and lack of interest in your soul's salvation, or your infidelity respecting the existence of any religious body where those fruits can be found; and some of you, when you have found the fruits and acknowledge them, then fault the *doctrine*—at the same time acknowledge you do not keep the commandments of God; and it is only such that should know of the doctrines or should presume to judge them.

Nearly all men agree that among the thousand different forms of religious belief, some one must be right, and as before said, the consequence is, that every other one that essentially differs, must be wrong, and inadequate to the purposes of salvation. Every religious system has for its foundation or formation, some reference to a Supreme Being or Beings, who is, or are, able to reward them for well doing, and punish them for evil doing; and as this seems to be the beginning of religion itself, I propose to offer a few remarks on this subject. I shall try to remember what I said in the beginning, respecting the necessity of having distinct ideas in the mind, defining terms, &c., for I by no means wish to leave the thoughtful part of the audience, especially, in the dark respecting my own position. Leaving, for the present, all others aside, I bring myself to the ground called Christian, whose religious systems have taken form from this book—the old and new Testaments, and so multiplied are the forms derived from the same reading, that it seems almost to justify the remark, that

Faith, gospel, all seemed made to be disputed,  
And none had sense enough to be confuted.

I am not so uncharitable as to conclude that

this state of things has arisen entirely from the dishonesty of the race, but rather more from education, prepossession, and a want of distinct ideas, clear definition of terms, and their consistent application.

Every critical Bible student cannot fail to have taken cognizance of this truth: that throughout sacred writ, God is spoken of in two senses, the *infinite* and the *finite*, or subordinate sense. Thus, whenever God is spoken of as coming, going, traveling personally from one place to another, it then must be understood in the *finite* or *subordinate* sense; because in this sense he is considered as being *less* than something else. If he travel, there must be some place where he is not, to which he is going; hence, he must be circumscribed. We cannot help associating with such being, the idea of extension, figure, size, &c.—such as angel or man. Also, when God is represented as having forgotten something, not knowing, or changing his mind or purpose, it is understood as speaking of God *subordinate*, not *infinite*. Of the Infinite, or Supreme Being, it is truly said, "*His purposes alter not—He is without change or shadow of turning.*" The same holy writ makes the distinction clear by the saying of Christ, when accused by the Jews of making himself God. He showed them that they were "called gods unto whom the word of God came." Moses was God to the children of Israel in this subordinate sense: "And the Lord said unto Moses, see, I have made thee a God to Pharaoh; and Aaron, thy brother, shall be thy prophet," &c. Exodus vii: 1. Joshua was called Jehovah—Elijah, God the Lord, &c. To the careful reader, the distinction is clear. But God, when spoken of as "the All and in all," "in whom we live and move and have our being," He is then understood as the "*Eternal Unity*," the "*Infinite Jehovah*," and he it is whom we have assembled here to-day to worship, and Him only. Almost without exception, every intelligent, unbiased mind with whom I have come in contact, acknowledges that God, in the supreme sense, is Infinite Spirit—indivisible, immutable, uncaused, self-existent, omniscient, and omnipresent—filling immensity—the creator and arbiter of the universe, permeating all worlds and all existences at all times, which removes the necessity of his going and coming. But, strange as it must appear, many good-meaning persons, after this admission, stultify themselves by admitting a plurality of supremes or divisibility in the Supreme, to favor some theological dogma or scheme of redemption they have fixed in their own minds, or others have fixed for them. The merest tyro, having taken but his first lesson in inductive philosophy, cannot help realizing the fact that an infinite existence is indivisible. *Truth never conflicts.* The term infinite signifies *without bounds*. This seems to be either forgotten or ignored. We say of space that it is *infinite*, but draw a line through it; we then have *two finite spaces*, when infinite space disappears. I know it may be argued that a line beginning at a given point and extending in any direction without end, may be called an infinite line, and that this idea might, by parity of reason, be applied to dividing space;

and even should this be conceded as sound reasoning, which I deny, the same cannot be applied to an infinite being or existence. Thus, I think it clearly demonstrates that such a thing as an infinite plurality, or *plurality of infinities*, is impossible. I am aware that we are believed to hold to the dogma of duality in in deity, male and female (!) I will try to clear this point. It is admitted by us all that the attributes ascribed to Deity, some are considered masculine, some feminine; and hence comes the idea of father and mother of the universe. We admit the revelation of these attributes of the *Eternal Unity* by son and daughter; that is to say, *God as Father*, or the *fatherly character of God* was revealed by the Son, Christ Jesus, and *God as mother*, or the *motherly character of God* was revealed by the daughter (*Ann Lee*). Thus, "God manifest in the flesh;" not of man only, but also of woman, male and female, constitute the duality of God, and dual only in this subordinate sense. Being equally manifest in and through finite human beings, who are dual, male and female. Thus the apparently conflicting ideas of unity and duality are reconciled.

In this I can perceive nothing irrational, nothing but what any dispassionate, reasonable mind would readily admit. I will, however, very frankly admit, that for any man to declare that God in the highest sense was the *Eternal Unity*, and afterwards declare that He was the *Eternal Duality*, or *Eternal Trinity* (*Eternal Three*), that such man would stultify himself because either of the latter would precisely negative the former, and we should not know at last what man did believe. These two ideas of unity and plurality in the supreme and infinite sense, would constitute a formidable and an irreconcilable feature in the theology of any man or sect. I fully concur in the remarks of John Locke on this subject. "Every deity that men own above one is an infallible evidence of their ignorance of him, and a proof that they have no true notion of God (in the highest sense) where unity, infinity, and eternity are excluded." But if, as Christ says, "they were called gods, unto whom the word of God came, that the scriptures might not be broken," I have no difficulty in applying this high term in the subordinate sense to the Son of God. Nor would I exclude Jeremiah from among the number of the "prophets of the Lord," for applying the same high title to the daughter. "This is the name whereby she shall be called. The Lord our righteousness." Jer. xxxiii: 16.

Perhaps I have drawn too largely on your patience, but I wished to make a fair beginning, to leave no one in the dark, to carp at our doctrines without understanding them. We claim that the son and daughter already named now stand at the head of the new creation of God, and we, their children, in the "unity of the spirit and bond of peace," are striving to follow their example, by obeying their teaching and walking as they walked, and by so doing have found that peace which this world can neither give nor take away; and may become "heirs and joint heirs with Christ," who has said: "Be of good cheer,

for I have overcome the world;" the "prince of this world cometh and hath nothing in me;" "and to him that overcometh will I grant to sit with me in my throne, as I also overcome, and am sit down with my Father in his throne." Rev. iii: 21. These are the great and glorious promises to all who will take up a daily cross and follow Christ in the *regeneration*; not *generation*, but *regeneration*; not to those who have a blind faith in his atoning blood and still lead a worldly life, but it is to those who "walked even as he walked," and have followed him in the regeneration. And the invitation is now extended to every sin-sick soul; to every one who "panteth after righteousness as the hart for the waterbrook" we say come, "without money or without price," and "partake of the waters of life freely," for now has come salvation, and the kingdom of our God and the power of Christ.

#### "If All Should be Shakers."

Are the Shakers running the world out? The assertion has been made so frequently, that it is a matter of moment to know of its truth. Regardless of the number of population, the Shakers have maintained their testimony of celibacy, since the days of their founder—Ann Lee; with a knowledge, that to "come down from this cross, might cause all men to believe on them," yet with the certain presentation, that to do so, would pull from under the Christian character, its prime virtue—its foundation.

We are aware that it is the duty of the followers of the first Adam to *replenish* the earth; in the fullest meaning of that word—to give glory unto God in the perfect fruits of their bodies. We are as fully aware that duty calls on the disciples of the second Adam—"The Lord from heaven, a quickening spirit," to rise up from the earthly plane of physical production and reproduction, and cultivate a life that has an eternal character. Reproduction is an *earthly* practice and duty; to those who choose to remain on this low plane, they are welcome to all the pleasure it affords them—the pleasure is earthly, transient, not heavenly, eternal. Connected with the duty of earthly beings, "to replenish and subdue the earth," is the requirement that their reproductions shall be an *honor* to the father and the mother engaged in this earthly avocation; to be such, it is necessary that parents present to the earth only "sound minds in healthy bodies;" every child born and to be born, has this right of demand upon its progenitors. Is this demand complied with generally or particularly? We say not; and if we are right in so judging, the present reproductions of humanity do not *replenish* the earth, but tend to deteriorate the race—"run the world out!" But were we all

able to produce, through our generations, perfect specimens of humanity, this would be no argument that we should engage in it as long and as fully as our ability would permit.

The child of nature ceases after a time to be a child, and dons the character of maturity. The child of the Spirit grows out of and above the pleasures and employments of the child of earth, and finds superior joys in the exercise of its eternal affections. What once appeared as duty, reproduction, ceases to be such; and a new element being found, regeneration, a degradation is experienced in retreating back to the elements and practices of an *earthly* being. "He that is down," on the plane of sensuality, "needs fear no fall from it;" but those who, having tasted of the powers of the world to come, who like Jesus have been taught of a superior way, resurrected thereto, and experience eternal life, oh, what a fall is theirs, to return, like a dog to his vomit, to engage in the practices of a being beneath them! Marriage is honorable, but not Christian. Marriage is believed by multitudes to be God-ordained for the replenishing of the earth. Let its advocates carefully carry out the provision, in all conscience, agreeably to the Mosaic statutes, then are they good Jews. But there is no law that can make them Christians—even poor Christians! If the Shakers, by abstaining from marriage "are running the world out," let it run; we think Christianity a preferable institution—as Jesus is more honorable than Adam; and when the charge of running the world out rises in the mind as an argument against Shakerism, let crusaders think how much more populous the earth would be, if all should live the life of that Christian exemplar, saying naught of the poor, despised Shakers.

"It is no more than bare justice to say, that we are indebted to the Shakers, more than any or all other social architects of modern times. Their success has been the 'specie basis' that has upheld all the *paper* theories, and counteracted the failures of the French and English schools. It is very doubtful, whether Owenism or Fourierism would have ever existed, or if they had, whether they would have moved the practical American mind, if the facts of Shakerism had not existed before them. While we say the Rappites, the Zoarites, the Ebenezers, Owenites, and even the Fourierists are all echoes of the Shakers, we must also say that the Shakers are the far-off echoes of the PRIMITIVE CHRISTIAN CHURCH."—J. H. Noyes.

## A Concise Statement.

(Concluded.)

They that believed in Christ's gospel, and were obedient to that form of doctrine which was taught them; by denying all ungodliness and worldly lusts; and became entirely dead to the law by the body of Christ, or power of the Holy Ghost, were in the travail of the resurrection from the dead; or the redemption of the body. So that they who took up a full cross against the world, flesh, and devil, and who forsook all for Christ's sake, and followed him in the regeneration, by persevering in that line of obedience to the end, found the resurrection from the dead, and eternal salvation in that dispensation; but as the measure of that dispensation was only as water to the loins, the mystery of God not finished; but there was another day prophesied of, called the second appearance of Christ, or final and last display of God's grace to a lost world: in which the mystery of God should be finished as he has spoken by his prophets since the world began: which day could not come, except there was a falling away from that faith and power that the church then stood in; in which time antichrist was to have his reign, whom Christ should destroy with the spirit of his mouth and brightness of his appearance: which falling away began soon after the apostles, and gradually increased in the church, until about four hundred and fifty-seven years from Christ's birth, or thereabouts, at which time the power of the Holy People, or church of Christ, was scattered or lost by reason of transgression: and antichrist, or false religion became established. Since that time the witnesses of Christ have prophesied in sackcloth or under darkness; and altho' many have been faithful to testify against sin, even to the laying down of their lives for the testimony which they held, so that God accepted them in their obedience: while they were faithful and just to live or walk up to the measure of light and truth of God, revealed or made known unto them, but as it is written, that all they that will live godly in Christ Jesus, shall suffer persecution: and so it has been, and those faithful witnesses lost their lives by those falsely called the church of Christ: which is antichrist; for the true church of Christ never persecuted any; but were inoffensive, harmless, separate from sin: for the true church of Christ taking up their cross against the world, flesh, and devil, and all sin, living in obedience to God, they earnestly contend for the same. Therefore it may be plainly seen and known, where the true church of Christ is: but as it is written, antichrist or false churches should prevail against the saints and overcome them before Christ's second appearance, 2 Thess. ii, 3. Let no man deceive you by any means, for that day shall not come except there come a falling away first; and that man of sin be revealed, the son of perdition, Rev. xiii: 7. And it was given unto him to overcome them, and power was given him over all kindreds, tongues, and nations; and this is the state Christ prophesied the world of mankind

should be in, at his second appearance, Luke xvii. 26. And as it was in the day of Noe, so shall it be in the days of the Son of Man, verse 30. Even so shall it be in the day when the Son of Man is revealed: plainly referring to his second appearance to consume or destroy antichrist, and make a final end of sin, and establish his kingdom upon earth: but as the revelation of Christ must be in his people, whom he had chosen to be his body, to give testimony of him and to preach his gospel to a lost world.

4th. The fourth dispensation or day is the second appearance of Christ, or final, or last display of God's grace to a lost world, in which the mystery of God will be finished and a decisive work, to the final salvation, or damnation of all the children of men: which according to the prophecies rightly calculated, and truly understood, began in the year of our Saviour Jesus Christ, 1747. See Daniel and the Revelations. In the manner following, 1st. To a number, in the manifestation of great light and mighty trembling by the invisible power of God, and visions, and revelations, and prophecies which has progressively increased, with administration of all those spiritual gifts, that were administered to the apostles at the day of pentecost: which is the comforter that has led us into all truth: which was promised to abide with the true church of Christ unto the end of the world, and by which we find baptism into Christ's death; death to all sin, become alive to God, by the power of Christ's resurrection which worketh in us mightily; by which a dispensation of the gospel is committed unto us; and woe be unto us if we preach not the gospel of Christ. For in finding so great a salvation and deliverance from the law of sin and death in believing and obeying this gospel which is the gospel of Christ, in confessing and forsaking all sin and denying ourselves and bearing the cross of Christ, against the world, flesh, and devil.

We have found repentance of all our sins; and are made partakers of the grace of God wherein we now stand: which all others in believing and obeying, have acceptance with God, and find salvation from their sins as well as we; God being no respecter of persons, but willing that all should come to the knowledge of the truth, and be saved. Thus we have given a short information of what we believe of the dispensations of God's grace to mankind, both past and present: and in what manner the people of God have found justification or acceptance with God, which was and is still in believing and obeying the light and truth of God, revealed or made known in the day or dispensation in which it is revealed: for as the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness or live in any known sin against him; so his mercy and grace is towards all them that truly fear him, and turn from all their sins, by confessing, forsaking, and repenting, which is the way and manner in which all must find the forgiveness of their sins, and acceptance with God thro' our Lord Jesus Christ, or finally fail of the grace of God; and that salvation which is brought to

light by the gospel. But to conclude, in short, as we believe, and do testify, that the present gospel of God's grace unto us is the day which in the scripture, is spoken or prophesied of, as the second appearing of Christ to consume or destroy antichrist, or false religion, and to make an end of the reigning power of sin (for he that committeth sin is the servant of sin and satan) over the children of men: and to establish his kingdom, and that righteousness that will stand forever: and that the present display of the work and power of God, will increase until it is manifest to all; which it must be in due time: for every eye shall see him; and he will reward every man according to his deeds: and none can stand in sin or unrighteousness, but in that righteousness which is pure and holy; even without fault before the throne of God which is obtained by grace, through faith in obedience to the truth of the everlasting gospel of our Lord Jesus Christ, in denying all ungodliness and worldly lusts; by confessing all sin, and taking up the cross of Christ, against the world, flesh, and devil.

"J. M., 1798."

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